The Prophecy of the Messiah (peace be upon him)

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In the Name of Allah, the Most Compassionate, the Most Merciful

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Introduction

All praise is due to Allah, Who sent the Messiah (peace be upon him) as a messenger and a bringer of good news. This is just as He sent the other messengers to be a mercy for all mankind, as well as a guide and light, to save humanity from the priesthood of people, their oppression, and transgression, and to guide them to the straight path that leads to the pleasure of Allah and His Paradise.And I bear witness that there is no god but Allah, alone, with no partner, the One Who has not taken a wife or child, nor does He have any partner in His dominion, nor does He need any protector out of weakness.And I bear witness that Muhammad is His servant and Messenger (may Allah's peace and blessings be upon him). His Lord sent him as a mercy for all mankind, as a source of guidance, a bringer of good news, a caller to Allah by His command, and as a lamp spreading light.

To proceed:

I present this book for readers in general and for Christians in particular, and it includes a simplified presentation on the prophecy of the Messiah (peace be upon him).The Messiah (peace be upon him) came with a great prophecy, as did all the prophets and messengers (peace be upon them). Yet Allah tasked the Messiah (peace be upon him) with the general prophecy, as He tasked the other prophets and messengers (peace be upon them), andHe also tasked him with a specific prophecy, which we will later address in detail within this book, Allah willing.

I will relate to you in an extremely brief way the story of the beginning of humankind on this earth and the principles in which all prophets and messengers (peace be upon them) believe, as well as the acts of worship they used to perform, as part of what Allah relates to us in our Book, the glorious Qur’an, and the common divine values among them.I may also mention some of the deviations engaged in by some followers of the prophets and messengers (peace be upon them), also as part of what Allah relates to us in our Book, the glorious Qur’an.

I am committed to citing the proofs upon which I relied in clarifying the truth from the Torah, the Gospel, and the glorious Qur’an, so that the reader may know that I wanted to clarify the truth and point to what is right, away from lying and forgery.I hope the reader will look at them as an unbiased reader searching for the truth.

I am committed to extreme brevity in this book, lest the reader feel bored by lengthy talks; otherwise, each topic I have included requires several pages to be extensively addressed.

I will address you, O human being, with "O you the honorable one," for Allah informs us in the noble Qur’an that He honored all the children of Adam. Allah Almighty says:{وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا } {We have honored the children of Adam, carried them on land and sea, provided for them good things and favored them above many of those whom We have created.}[Surat al-Isrā’: 70]So, man is honored in the Book of my Lord, Exalted be He.

I hope you will find in this book an enrichment of your knowledge and a light to focus on some of the dark corners in history so that you can see the facts that the seekers of the true path are looking for.

In conclusion, accept my wishes for you to lead a good and happy life.

And may the peace, mercy, and blessings of Allah be upon you!

The One Origin

O You, the honorable one, Allah created all humankind from one origin, namely Adam (peace be upon him). Allah Almighty says:{ يَاأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً} {O people, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women.}[Surat an-Nisā': 1]And Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him), said:"O people, indeed, your Lord is one, and your father is one. Indeed, there is no superiority for an Arab over a non-Arab or for a non-Arab over an Arab, or for a red person over a black person, or for a black person over a red person, except in terms of piety. Have I conveyed (the message)?" They said: "The Messenger of Allah conveyed (the message)."[2]In Islam, no one can feel superior to others due to his race, status, wealth, country, or lineage.Superiority among people depends on belief in Allah, performing righteous deeds, and doing good to others and averting harm from them. Allah Almighty says:{ يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ} {O people, We have created you from a male and a female, and made you into nations and tribes so that you may recognize one another. Indeed, the most noble of you before Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.}[Surat al-Hujurāt: 13]Allah Almighty also says:{ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ} {Do not turn your face away from people [in contempt], and do not walk on the earth in arrogance. Indeed, Allah does not like anyone who is arrogant and boastful.}[Surat Luqmān: 18]

The beginning of deviation

Humankind continued to believe in Allah's Oneness and adhere to His worship - as their Lord is One, their origin is one, and their religion is one - from the time of Adam (peace be upon him) to the time of Noah (peace be upon him). Allah Almighty says:{كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ} {Mankind was just one nation. Then Allah sent prophets with glad tidings and warnings, and sent down to them the Scriptures in truth, to judge between people in matters over which they disputed.}[Surat al-Baqarah: 213]Allah Almighty also says:{ وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ} {The whole mankind was but a single community, then they differed. If it had not been for a prior decree from your Lord, a decisive judgment would have been passed between them concerning their differences.}[Surat Yūnus: 19]And Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him), said that Allah created His servants as natural adherents of the true religion, and the devils came to them and turned them away from their religion. He said while delivering a sermon one day:"Verily, my Lord has commanded me to teach you what you do not know, from what He has taught me today: Whatever wealth I have conferred upon My servant is lawful for him. And I have created all My servants with a natural predisposition to worship Allah alone, but the devils came to them and turned them away from their religion. They made unlawful for them what I have made lawful for them and commanded them to associate with Me that for which I did not send down any authority."[3]

The first polytheism to occur was among the people of Noah. So, Allah sent Noah to them, and he stayed among them for a thousand years, less fifty, inviting them to monotheism and the abandonment of polytheism.However, they disobeyed him and followed their deities. Therefore, Allah sent the flood upon them.

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[2] Al-Musnad (23489).

[3] Narrated by Muslim (2865)]

The messengers are bearers of glad tidings and warners

Allah sent the messengers as bearers of glad tidings and warners. They invited people to worship Allah alone and abandon the worship of anyone else.And they brought them out of the darkness of polytheism and disbelief to the light of belief and obedience, and out of the injustice of religions to the justice of Islam.And they saved them from people's oppression against one another. Allah Almighty says:{ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ} {Allah is the Protector of those who believe; He brings them out of the depths of darkness into the light. As for those who disbelieve, their protectors are false gods; they bring them out of the light into the depths of darkness. They are the people of the Fire; they will abide therein forever.}[Surat al-Baqarah: 257]So, they gave them good news about winning the pleasure of Allah and His Paradise and a good life if they obeyed Allah and followed His messengers.And they warned them of Allah's wrath, painful punishment, and a life of misery and suffering in this world and in the hereafter if they disobeyed Allah and His messengers.

The first prophet was Noah (peace be upon him), and there came after him the prophets, one after another (peace be upon them); and the last prophet was Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him).

The one creed and the one religion are Islam.

O you, the honorable one, the prophets and messengers (peace be upon them) followed one creed and one religion, namely,Islam. Allah Almighty says, quoting Noah (peace be upon him):{فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ} {But if you turn away, then I have not asked you for any reward. My reward is only with Allah, and I have been commanded to be among those who submit to Allah [as Muslims].} [Surat Yūnus: 72]

Informing that Abraham, Allah's friend (peace be upon him), was a Muslim and was neither a Jew nor a Christian, Allah Almighty says:{ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ} {Abraham was neither a Jew nor a Christian, but he was a monotheist Muslim, and he was not one of the polytheists.}[Surat Āl ʻImrān: 67]

When death approached Jacob, he asked his children about what they would worship after him, and their response came as Allah informs us, saying:{ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ} {Or were you present when death approached Jacob, when he said to his children: "What will you worship after me"? They said: "We will worship your God and the God of your fathers – Abraham, Ishmael, and Isaac – the One God. And to Him we submit."}[Surat al-Baqarah: 133]

And Allah says that Yusuf (peace be upon him) supplicated, saying:{ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ} {My Lord, You have given me authority and taught me something of the interpretation of dreams. O Originator of the heavens and earth, You are my Protector in this world and in the Hereafter. Cause me to die as a Muslim [submitting to You], and join me with the righteous.}[Surat Yūsuf: 101]

Moses (peace be upon him) addressed his people, saying, as Allah informs us about him: { وَقَالَ مُوسَى يَاقَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ} {Moses said: "O my people, if

you have faith in Allah, then put your trust in Him, if you have truly submitted."}[Surat Yūnus: 84]

When Jesus (peace be upon him) sensed disbelief from his people, he asked the disciples to support him. He said, as Allah informs us about him:{ فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ} {When Jesus sensed disbelief from them, he said: "Who are my helpers in the cause of Allah?" The disciples said: "We are helpers of Allah. We believe in Allah; so, bear witness that we are Muslims."}[Surat Āl ‘Imrān: 52]

The disciples' submission as Muslims

O you, the honorable one, the disciples declared their belief in Allah and testified among themselves that they were Muslims. Allah Almighty says:{ وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ} {And [remember] when I inspired the disciples: "Believe in Me and in My messenger [Jesus]." They said: "We believe, and bear witness that we submit to Allah [as Muslims]."}[Surat al-Mā’idah: 111]

And the final Prophet (may Allah's peace and blessings be upon him) came with the same as what the prophets (peace be upon them) came with: the call to Islam and sincere belief in the Oneness of Allah, the Lord of the worlds. Allah Almighty says:{ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ} {The true religion with Allah is Islam.}[Surat Āl ‘Imrān: 19]Allah Almighty also says:{ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ} {Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.}[Surat Āl ‘Imrān: 85]He came with the emphasis that the Ummah must follow one religion. Allah Almighty says:{ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ} {Indeed, this religion of yours is one religion, and I am your Lord, so worship Me alone.} [Surat al-Anbiyā’: 92]

Allah is the One who called the Muslims by this name.

Calling the people of faith by the name "Muslims" is a God-given appellation. Allah Almighty says:{ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ} {Strive in the cause of Allah in a due manner. He has chosen you and has not imposed upon you any hardship in religion – the faith of your father Abraham. He named you as Muslims earlier and in this [Qur’an], so that the Messenger might be a witness over you, and you might be witnesses over mankind. So, establish prayer, give Zakah, and hold fast to Allah, for He is your Protector; what an excellent Protector and an excellent Helper!}[Surat al-Hajj: 78]

Many among the People of the Book who lived during the lifetime of our Prophet (may Allah's peace and blessings be upon him) believed in the Qur’an that Allah revealed to him and said, we believe in it. Indeed, we have already submitted as Muslims before. Informing them, Allah Almighty says:{(52) الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ {As for those whom We gave the Scripture before this [Qur’an], they do believe in it.وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ} When this [Qur’an] is recited to them, they say: "We believe in it, for it is the truth from our Lord. We had already submitted [as Muslims even] before this."}[Surat al-Qasas: 52-53]

The agreement among the prophets and messengers over the fundamentals of religion

O you, the honorable one, the prophets and messengers (peace be upon them) were in agreement over the belief in Allah, His angels, His books, His messengers, the Last Day, and the belief in predestination, including the pleasant and unpleasant aspects thereof.They agreed over the belief that Allah is One in His lordship, divinity, and names and attributes. Allah Almighty says:{ قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ} {Say: {We believe in Allah and what has been sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and his descendants, and what was given to Moses, Jesus, and other prophets from their Lord; we make no distinction between any of them, and to Him we submit."}[Surat Āl ‘Imrān: 84]

One of the things agreed upon by the divine messages is that Allah Almighty is One and has no partner. Allah Almighty says:{ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ} {We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me.}[Surat al-Anbiyā’: 25]

And that He, Exalted be He, did not beget nor was He begotten, and that none of the people is a partner to Allah in His attributes, dominion, or providence.It is also agreed upon in the divine messages that whoever associates a partner with Allah in His lordship, dominion, management of affairs, or divinity is a polytheist and disbeliever who is out of the fold of the religion that Allah approved for Himself, and with which He sent His messengers (peace be upon them).

The belief in Tawhīd (Allah's Oneness) is the greatest thing enjoined by the messengers (peace be upon them).

O you, the honorable one, the greatest thing the messengers (peace be upon them) enjoined their communities to do and the greatest thing for which they came is the belief in Allah's Oneness in His lordship, divinity, and names and attributes.

The belief in Allah's Oneness in His Lordship: to believe that He is the Creator, the Provider, the Disposer of everything, the Possessor, and the One Who manages the affairs of His servants and raises them according to His will, knowledge, and wisdom.

The belief in Allah's Oneness in His divinity: to devote worship to Allah alone and associate none whatsoever in worship with Him.

The belief in Allah's Oneness in His names and attributes: to believe that Allah possesses the attributes of perfection and none among His creation shares His attributes with Him.

The most sublime objective the prophets and messengers came with is to devote worship to Allah alone. This is the purpose for which Allah created the creation. Allah Almighty says:{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ} {I have not created the jinn and mankind except to worship Me.}[Surat adh-Dhāriyāt: 56]Every messenger and prophet enjoined his people to worship Allah alone, for this is the purpose behind their creation, before enjoining them to pray, pay Zakah, or fast.When Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him), sent Mu‘ādh (may Allah be pleased with him) to Yemen, he instructed him, as reported by Ibn ‘Abbās (may Allah be pleased with him), saying:"You are going to the People of the Book. So, let the worship of Allah be the first

thing you invite them to. If they come to know Allah, inform them that Allah enjoined upon them five prayers during their day and night. If they do that, inform them that Allah enjoined upon them Zakah from their wealth to be given back to the poor among them. If they obey in that, take from them and avoid the most precious items of people's property."[4]

Associating partners with Allah is the gravest thing prohibited by the messengers (peace be upon them).

The gravest thing prohibited by the prophets and messengers (peace be upon them) is Shirk (associating partners with Allah). Shirk with Allah has numerous types, such as the following:

1. Shirk with Allah in His lordship: This when a person sets up a partner with Allah in His lordship, like believing that there is a creator or a partner along with Allah who disposes of Allah's dominion and creation. This also happens when there is a partner with Him in His actions, like bringing the dead back to life and managing the affairs of the creation, providing for them, and holding them accountable on the Day of Judgment.

2. Shirk with Allah in His divinity: That is when a person worships other than Allah, worships another god along with Allah, or devotes part of the worship to other than Allah, like praying to another god, presenting offerings thereto, hoping for its reward, fearing it, supplicating it, or asking it for something only Allah is capable of, so as to relieve his distress or remove his affliction.

3. Shirk with Allah in His names and attributes: This occurs when a person believes that any of the creation is a partner with Allah in any of His attributes which are only suitable to Him, Exalted be He, like knowledge of the unseen.

Shirk (polytheism) is the greatest sin by which Allah is disobeyed. Since Shirk is so grave,the first piece of advice Luqmān, the Wise, gave to his son was warning him to associate partners with Allah. Allah Almighty says:{ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَابُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ} {When Luqmān said to his son, while advising him: "O my dear son, do not associate partners with Allah. Indeed, associating partners with Allah is the worst wrongdoing."}[Surat Luqmān: 13]And since Shirk causes virtuous deeds to become worthless and results in loss, Allah clarified that to His Messenger (may Allah's peace and blessings be upon him):{ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ} {It has already been revealed to you and to those who came before you that if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers.}[Surat az-Zumar: 65]

Allah Almighty negated that He could have a son or take a companion. He says:{وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يَصِفُونَ (100) {They regard the jinn as partners of Allah, even though He created them, and they falsely attribute to Him sons and daughters without knowledge. Glorified and Exalted is He, far above what they ascribe to Him. بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ} He is the Originator of the heavens and earth. How could He have a son when He never had a companion? He created all things, and He is All-Knowing of everything.} [Surat al-An‘ām: 100-101]

When the people of Moses (peace be upon him) passed by some people who took gods apart from Allah, they asked Moses to make gods for them as those people had gods. He condemned them. Allah Almighty informs about them, saying:{وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَامُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ (138) {We

[4] Narrated by Al-Bukhari (1458) and Muslim (31).

led the Children of Israel across the sea, then they came upon a people who were devoted to their idols. They said: "O Moses, make for us a god just as they have gods." He said: "You are indeed an ignorant people.(139) إِنَّ هَؤُلَاءِ مُتَبَّرٌ مَا هُمْ فِيهِ وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ Indeed, what they follow is doomed to destruction and what they do is worthless." قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ} He said: "Shall I seek for you a god other than Allah, when He has favored you above the worlds?"}[Surat al-A‘rāf: 138-140]When the later followers of Jesus alleged that he was Allah, Allah strongly condemned them and described this act on their part as Shirk, and He pointed out that Allah commanded the Messiah to call people to worship Allah alone and forbid Shirk, as revealed in the noble Qur’an:{ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَابَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ} {They have certainly disbelieved, those who say: "Allah is the Messiah, son of Mary." But the Messiah said: "O Children of Israel, worship Allah, my Lord and your Lord." Whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire. And the wrongdoers will have no helpers.}[Surat al-Mā’idah: 72]

Allah made it clear that it is not appropriate for any human being - regardless of his status - to say to the people: Be my worshipers instead of Allah. Allah Almighty says:{ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ} {It is not for a human being whom Allah has given the Scripture, wisdom, and prophethood to say to the people: "Be my worshipers instead of Allah." Rather, he would say: "Be devoted servants of your Lord because of your teaching of the Scripture and because of your study thereof."}[Surat Āl ‘Imrān: 79]If anyone calls people to be his worshipers, like claiming to forgive their sins, relieve their distress, or intercede for them on the Day of Judgment, without the permission and approval of Allah, or that he would oversee their reckoning on the Day of Resurrection, he has thus made himself a partner with Allah and made people his worshipers.

Allah pointed out that the People of the Book took their scholars and monks as lords besides Allah. Allah Almighty says:{ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ} {They have taken their rabbis and monks as lords besides Allah, as well as the Messiah, son of Mary, even though they were commanded to worship only One God; none has the right to be worshiped except Him, glorified is He far above what they associate with Him.}[Surat at-Tawbah: 31]‘Adiyy ibn Hātim (may Allah be pleased with him) reported: I came to the Prophet (may Allah's peace and blessings be upon him) while wearing a golden cross around my neck. So, he said:"O ‘Adyy! Throw this idol off your neck." I threw it off. Then, I reached him as he was reciting Surat Barā’ah (at-Tawbah), and he recited this verse: {They have taken their rabbis and monks as lords besides Allah} [Surat at-Tawbah: 31] to its end. Then I said: "We do not worship them." He said: "Do they not declare as unlawful what Allah declared lawful and you declare it unlawful, and they declare lawful what Allah declared unlawful and you declare it lawful?" I said: 'Yes.' He said: "That is their worship."[5]

And on the Day of Judgment, Allah will ask the Messiah (peace be upon him): Did you tell people to take you and your mother as gods?Let us see his response, as Allah Almighty says:{ وَإِذْ قَالَ اللَّهُ يَاعِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (116) {When Allah will say: "O Jesus, son of Mary, did you tell people: 'Take me and my mother as gods besides Allah?' He will say: 'Glory be to You! It is not for me to say what I have no right. Had I said so, You would have surely known it. You know what is within myself, whereas I do not know what is within Yourself. Indeed, You are the All-Knower of all unseen. مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ} I did not tell them except what You ordered me – 'Worship Allah, my Lord and your Lord.' I was witness over them as long as I was among them. But when You took me up, You Yourself were the Watcher over them, and You are a Witness over all things.'"}[Surat al-Mā’idah: 116-117]

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[5] Al-Mu‘jam Al-Kabīr by At-Tabarāni (218) and Sunan At-Tirmidhi (3095).

The major acts of worship brought by the messengers (peace be upon them)

O you, the honorable one, the prophets and messengers (peace be upon them) agreed on the fundamentals of religion. Allah commanded them to perform the major acts of worship, namely prayer, Zakah, fasting, and Hajj, albeit with differences in the manner of performing these acts of worship and their times. Hence, Allah Almighty says about them:{ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا} {We have sent revelation to you [O Prophet] just as We revealed to Noah and the prophets after him. We also sent revelation to Abraham, Ishmael, Isaac, Jacob and his descendants, and to Jesus, Job, Jonah, Aaron, and Solomon, and We gave David the Psalms.}[Surat an-Nisā': 163]Allah Almighty also says:{ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ} {He has prescribed for you [believers] the same religion which He enjoined upon Noah, and that which We have revealed to you [O Prophet] and that which We enjoined upon Abraham, Moses, and Jesus: "You should uphold the religion and make no divisions therein." What you are calling polytheists to is extremely hard for them. Allah chooses for Himself whom He wills, and guides to Himself who turns to Him.}[Surat ash-Shūra: 13]Allah Almighty also says:{لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا} {To each of you We have ordained a law and a way of life.}[Surat al-Mā'idah: 48]

The prophets and messengers (peace be upon them) called their peoples to establish the major legislations of the religion, like prayer, Zakah, fasting, and Hajj.When Allah commanded Abraham (peace be upon him) to build the Ka'bah, He ordered him to purify the House for those who circumambulate it and for those who bow and prostrate in it. Allah Almighty says:{ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ} {And [remember] when We showed to Abraham the site of the House [Ka'bah]: "Do not associate anything with Me, and purify My House for those who circumambulate it, and those who stand up in prayer, and those who bow and prostrate."}[Surat al-Hajj: 26]Allah commanded Moses (peace be upon him) and his people to establish prayer. Allah Almighty says:{ وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ} {We inspired Moses and his brother: "Provide houses for your people in Egypt facing the direction of Qiblah, establish prayer, and give glad tidings to the believers."}[Surat Yūnus: 87]When he spoke in the cradle, the Messiah (peace be upon him) said:{(30) قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا} {Jesus said: "I am a slave of Allah. He has given me the Scripture and made me a prophet.وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا} He has made me blessed wherever I may be and has enjoined upon me prayer and Zakah as long as I am alive."}[Surat Mariyam: 30-31]

All the prophets and messengers (peace be upon them) observed fasting and enjoined their peoples to fast.Allah Almighty mentions that He prescribed fasting upon all communities. He says:{يَاأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ} {O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous.}[Surat al-Baqarah: 183]

Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him), stated that Moses (peace be upon him) and Jonah (peace be upon him) performed the obligation of Hajj.Ibn 'Abbās reported that the Messenger of Allah (may Allah's peace and blessings be upon him) passed through the valley of Azraq, and he asked:"Which valley is this?" They said: "This is the valley of Azraq." He said: "It is as if I am seeing Moses (peace be upon him) coming down from the mountain track, and he is calling upon Allah loudly with Talbiyah." Then, he came to the mountain track of Harsha and said: "Which mountain track is this?" They said: "It is the mountain track of Harsha." He said: "It is as if I am seeing Jonah the Son of Matta (peace be upon him) on a well-built red she-camel,

with a cloak of wool around him and the rein of his she-camel is made of the fibers of date-palm, while he is making Talbiyah."[6]

He also stated that when Jesus (peace be upon him) descends at the end of time, he will perform Hajj and ‘Umrah and circumambulate the House while making Talbiyah to Allah (saying: Labbayka allāhumma labbayk: My Lord, here I am at Your service). The Prophet (may Allah's peace and blessings be upon him) said:"By the One in Whose Hand my soul is, the Son of Mary would certainly make Talbiyah in the valley of Rawhā’, for Hajj or for ‘Umrah or for both of them."[7]

Have you seen, O you, the honorable one, how all the prophets and messengers (peace be upon them) and their followers agreed over the fundamentals of faith and the legislations of religion and how they established its obligations, like the prayer, Zakah, fasting, and Hajj?

O you, the honorable one, indeed, Allah commanded the Ummah of Muhammad (may Allah's peace and blessings be upon him) to believe in what the prophets and messengers (peace be upon them) believed in.Addressing the Muslims, Allah Almighty says:{ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ} {Say [O believers]: "We believe in Allah and what has been sent down to us; and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the descendants [of Jacob]; and what was given to Moses and Jesus; and what was given to the prophets from their Lord. We make no distinction between any of them, and to Him we have submitted."}[Surat al-Baqarah: 136]We, the Muslims, believe in what the prophets believed in, including the Messiah (peace be upon him), and in what the disciples believed in. We do not contradict them or differ from them.

The common values among the prophets and messengers (peace be upon them)

O you, the honorable one, the major commendable values, which people care about in every time and place, are among the things agreed upon by all prophets and messengers (peace be upon them).They also agreed on the warning of immoralities and wrong deeds and declaring them crimes. Much of this is mentioned in the major Ten Commandments in the Torah:(I am the Lord your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me. You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God.) [Exodus 20: 1-5][8]

The noble Qur’an came to affirm these commendable values and to strongly warn against immoralities and wrong deeds. For example, Allah Almighty says:{ وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23) {Your Lord has ordained that you worship none but Him and show kindness to parents. If one or both of them reach old age in your care, do not say to them a word of annoyance nor scold them, rather speak to them noble words, وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (24) and lower to them the wing of humility out of

[6] Narrated by Muslim (268).

[7] Narrated by Muslim (216).

[8] In order for this excerpt to achieve the desired results, I hope that anyone who wants to translate it to any language should take the texts of the Torah and the Gospel from the circulating copy in the language to which he will translate.)

mercy, and say: "My Lord, have mercy upon them as they raised me when I was small." (25) رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا Your Lord knows best what is in your hearts. If you are righteous, He is All-Forgiving to those who constantly turn to Him.(26) وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا Give relatives their due. Also, provide for the needy and stranded travelers, and do not spend wastefully. إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (27) Indeed, the wasteful are Satan's brothers, and Satan is ever ungrateful to his Lord. وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا (28) But if you must turn away from them [those in need] while hoping to receive bounty from your Lord, then say to them words of comfort. وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا (29) Do not be too tight-fisted or too open-handed, for you will end up blameworthy and destitute. إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا (30) Your Lord extends provision to whom He wills or restricts it. He is All-Aware and All-Seeing of His slaves. وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا (31) Do not kill your children for fear of poverty, for We provide for them and for you. Indeed, killing them is a great sin.(32) وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا Do not go near adultery, for it is indeed a shameful act and an evil way. وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا (33) Do not kill any soul that Allah has forbidden, except in the course of justice. If anyone is killed wrongfully, We have given his heir authority [of compensation], but he should not exceed the bounds in killing, for he is already supported [by law]. وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (34) Do not approach the property of an orphan except with good intent until he reaches maturity, and fulfill the covenant, for you will certainly be questioned about the covenant. وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (35) Give full measure when you measure, and weigh with accurate scales; that is fair and best in the end.) وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا (36 Do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—all of them—will be called to account. وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا (37) Do not walk on the earth arrogantly; you cannot cleave the earth, nor can you reach the mountains in height.(38) كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا (39) The evil of all these actions is hateful to your Lord. This is part of the wisdom that your Lord has revealed to you [O Prophet]. Do not set up any other god with Allah, or you will be thrown into Hell, blameworthy and rejected.}[Surat al-Isrā': 23-39]

These texts comprise the greatest values, which are commonly accepted by all sound people.These values prominently include the command to worship Allah alone, the prohibition of polytheism, the prohibition of unkindness to parents, the prohibition of adultery, the prohibition of killing people, the prohibition of devouring the orphan's property, the obligation to administer justice among people, and attaching great significance to the responsibility for a person's words, and that he should not speak except about something he knows and knows to be true.

The succeeding prophets complete the work of the preceding ones (peace be upon them).

O you, the honorable one, as you have seen, the prophets and messengers (peace be upon them) agreed on the fundamentals and enjoined the major acts of worship, and the succeeding prophets among them completed the work of the preceding ones.It is well known that the prophethood of Prophet Abraham (peace be upon him) existed in his offspring.

Isaac (Is'hāq) (peace be upon him) is the father of Jacob (peace be upon him), and his descendants include Joseph (Yūsuf), David (Dāwūd), Solomon (Sulaymān), Moses, Aaron,

and Jesus (peace be upon them), as well as others. These Prophets' homeland was Baitul-Maqdis (Jerusalem) and the surrounding area in the Levant.

The Messiah (peace be upon him) came to complete the message of Moses (peace be upon him). Therefore, he said to his people:(Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish but to fulfill.) [Matthew 5:17]Allah Almighty mentions the Messiah's confirmation of Moses (peace be upon both of them), saying:{ وَقَفَّيْنَا عَلَى آثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِلْمُتَّقِينَ} {And in their footsteps, We sent Jesus, son of Mary, confirming the Torah that came before him, and We gave him the Gospel that contained guidance and light, confirming what came before it in the Torah; a guidance and admonition for the righteous.}[Surat al-Mā’idah: 46]Allah Almighty also clarifies the Messiah's (peace be upon him) goal and mission to his people; he came to confirm the Torah that had come before him. Allah Almighty says:{ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ} {And [I have come] confirming the Torah that came before me, and to make lawful to you some of what was forbidden to you; and I have come to you with a sign from your Lord, so fear Allah and obey me.}[Surat Āl ‘Imrān: 50]Allah Almighty also says:{ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَابَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ} {And [remember] when Jesus, son of Mary, said: "O Children of Israel, I am truly a messenger of Allah to you, confirming the Torah which came before me."}[Surat as-Saff: 6]

And Ishmael, the son of Abraham (peace be upon both of them), was in Makkah, and his descendants include Muhammad the Messenger of Allah (may Allah's peace and blessings be upon him). Prophethood came in response to the supplication of Ishmael's father, Abraham (peace be upon him), who said as Allah Almighty says:{ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ} {Our Lord, send among them a messenger to recite to them Your revelations, teach them the Book and wisdom, and purify them. You are the All-Mighty, the All-Wise.}[Surat al-Baqarah: 129]Thus, Abraham (peace be upon him) had a keen desire that Allah should send from his descendants from Ishmael (peace be upon him) a prophet who would make them closely follow the creed of their father Abraham (peace be upon him) and complete their religion for them.

So, the Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him), came so that Allah would perfect the religion for him and complete the favor bestowed upon him. Allah Almighty says:{ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا} {Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.}[Surat al-Mā’idah: 3]

And the Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him), said:"Indeed, I was sent to perfect good manners."[9]

The Jewish scholars living during the era of ‘Umar (may Allah be pleased with him) realized the status of this verse in terms of demonstrating the perfection of the religion and the completeness of the favor. So, a man stood up and said to ‘Umar (may Allah be pleased with him):"O Commander of the Believers, there is a verse in your Book; had it been sent down to us, the community of Jews, we would have taken this day as Eid." He said: "Which verse?" He said: "{Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion} [Surat al-Mā’idah: 3]." ‘Umar said: "Indeed, we know that day and the place where it was revealed to the Prophet (may Allah's peace and blessings be upon him) while he was standing at ‘Arafah on a Friday."[10]

The Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him), clarified how he completed what the prophets before him began, and how his work was

[9] Al-Musnad (8952) and Al-Mustadrak (4221). Al-Hākim said: This Hadīth is authentic as per the requirements set by Muslim; and they both did not narrate it.

[10] Narrated by Al-Bukhāri (45), and this is his version, and by Muslim (3017).

complementary to theirs. He (may Allah's peace and blessings be upon him) said:"My similitude in comparison with the prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at it, but they say: 'Would that this brick be put in its place!' So, I am that brick, and I am the last of the prophets." [13]Narrated by Al-Bukhāri (3535), and this is his version, and by Muslim (2286).This likening by the Messenger (may Allah's peace and blessings be upon him) is completely compatible with the prophecy made by David and the Messiah (peace be upon both of them), as they said:(The stone the builders rejected has become the cornerstone.)We will address this in a subsequent section, Allah Willing.

With this final Messenger, Muhammad (may Allah's peace and blessings be upon him), to whom Allah revealed the glorious Qur'an, the religion has been perfected and the divine favor upon humanity has been completed - by making them know what Allah wants from them.Hence, Allah Almighty, demonstrating that the noble Qur'an is sufficient and clarifies everything, says:{وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ} {We have sent down to you the Book as an explanation of everything, and as a guidance, mercy, and glad tidings for the Muslims.}[Surat an-Nahl: 89]

Informing that this noble Qur'an is sufficient for humankind in all aspects of their life, Allah Almighty says:{أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ} {Is it not enough for them that We have sent down to you the Book which is being recited to them? Indeed, there is a mercy and reminder in it for people who believe.}[Surat al-'Ankabūt: 51]

The prophecy of the prophets (peace be upon them) about the Messenger of Allah Muhammad (may Allah's peace and blessings be upon him)

The prophecies of the prophets (peace be upon them) came one after another about the Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him).

Abraham, Allah's friend, "supplicated [to] his Lord to send a prophet from the offspring of Ishmael."

Moses (peace be upon him) gave good news about this coming great prophet. In the Book of Deuteronomy, he said:(I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him. I myself will call to account anyone who does not listen to my words that the prophet speaks in my name.) [Deuteronomy 18: 18-19]The brothers of the children of Israel are the children of Ishmael, and no prophet came out of the children of Ishmael except for Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him).Moses (peace be upon him) mentions in this text Allah's threat to anyone who does not listen to the words of the Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him). That is in the words, "I myself will call anyone to account." When Allah calls someone to account, He seizes him.

Moses (peace be upon him) gave good news about him another time and mentioned that the last prophet would come out of Paran. He said in the Book of Deuteronomy:(The Lord came from Sinai and dawned over them from Seir; he shone forth from Mount Paran.) [Deuteronomy 33: 2]Paran is in Makkah, and no prophet came out of Makkah after Ishmael (peace be upon him) except for Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him).

David (Dawud) (peace be upon him) also gave good news about him. He said:(The stone which the builders refused has become the cornerstone. This is from the Lord, and it is marvelous in our eyes.) [Psalms 118: 22]This prophecy means: The divine messages are like a building; each prophet completes what the previous prophet began. When the mission of the prophets was completed and only the final Prophet was remaining, and the building was close to completion, save for one brick, Allah sent His Messenger and friend Muhammad (may Allah's peace and blessings be upon him), thereby perfecting the religion, completing the favor, concluding the prophethoods, and finishing the building.The Messenger of Allah (may Allah's peace and blessings be upon him) was the last of the prophets and messengers (peace be upon them), and the one likened to the stone referred to in this prophecy.

Isaiah described how Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him), would come to Madnah, traveling from Makkah, as its people and children welcomed him, and some of its women chanted poetry out of joy about him and his advent. Isaiah said:(Let the wilderness and its towns raise their voices; let the settlements where Kedar lives rejoice. Let the people of Sela sing for joy; let them shout from the mountaintops.) [Isaiah 42: 11]Sela is a mountain in Madīnah, where the message of Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him), set out.Kedar is one of the forefathers of the Messenger, Muhammad (may Allah's peace and blessings be upon him). The city where Kedar lived is Makkah, which witnessed the beginning of the mission of the Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him).

Malachi came with a great prophecy that described him as preparing the way before the servants of Allah and as the messenger of the covenant:(I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come.) [Malachi 3: 1]It is the Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him), who prepared the way before the worshipers of Allah and guided them to the true way and the straight path. And he is the messenger of the pledge and covenant.Allah took the covenant from all the prophets (peace be upon them) that they must believe in the Messenger Muhammad (may Allah's peace and blessings be upon him) if Allah sends him while they are alive. Allah Almighty says:{ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ} {And [remember] when Allah took the covenant of the prophets, [saying]: "After I have given you the Book and wisdom, if there comes to you a messenger confirming what is with you, then you must believe in him and support him." Allah said: "Do you affirm this covenant and accept this commitment?" They said: "Yes, we do." He said: "Then bear witness and I am with you among the witnesses."}[Surat Āl ‘Imrān: 81][11]

The Messiah's prophecy about the Messenger Muhammad (may Allah's peace and blessings be upon him)

Allah Almighty said that the Messiah (peace be upon him) came as a bringer of good news about the final Messenger Muhammad (may Allah's peace and blessings be upon him).{ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَابَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ} {And [remember] when Jesus, son of Mary, said: "O Children of Israel, I am truly a messenger of Allah to you, confirming the Torah which came before me, and giving glad tidings of a messenger after

[11] See the book: Muhammad in the Bible (115-122), by ‘Abdul-Ahad Dāwūd. He was a Christian and converted to Islam.

me whose name will be Ahmad." But when he came to them with clear proofs, they said: "This is clear magic."}[Surat as-Saff: 6]

The Messiah's prophecy to his people differs from the previous prophecies, for the Messiah's message included sublime tasks, such as the following:

First: Calling the Children of Israel to worship Allah alone and abandon the worship of anyone other than Him. It is stated in the Torah that the Messiah (peace be upon him) came to confirm:(I am the Lord your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me.) [Exodus 20: 1]Mentioning this great task, Allah Almighty says:{وَقَالَ الْمَسِيحُ يَابَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ} {But the Messiah said: "O Children of Israel, worship Allah, my Lord and your Lord."}[Surat al-Mā’idah: 72]

Second: Confirming the Torah that came before him and making some of the things forbidden to the Children of Israel lawful for them. Allah Almighty says:{وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ} {And [I have come] confirming the Torah that came before me, and to make lawful to you some of what was forbidden to you; and I have come to you with a sign from your Lord, so fear Allah and obey me.}[Surat Āl ‘Imrān: 50]

Third: Talking about the shifting of prophethood from the offspring of Isaac to the offspring of Ishmael (peace be upon both of them), as the Messiah (peace be upon him) was the last prophet among the offspring of Isaac. In the Gospel of Matthew, the Messiah (peace be upon him) said:(Therefore, I say to you: The kingdom of God will be taken away from you and given to a people, producing the fruit of it.) [Matthew 21: 42]Ponder this amazing piece of information contained in this prophecy: The Messiah (peace be upon him) informed the Children of Israel that the prophethood would move from them and go to the Children of Ishmael (peace be upon him). The Prophet whom Allah sent from the Children of Ishmael came to be the final prophet, Prophet Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him).

Fourth: Giving glad tidings about the upcoming great Messenger, Muhammad (may Allah's peace and blessings be upon him). Hence, he gave good news regarding his coming and talked a lot about him.Therefore, the texts transmitted about the Messiah (peace be upon him) are numerous, which are included in the Gospels that contain the prophecy about Prophet Muhammad (may Allah's peace and blessings be upon him), the last of the prophets.The Messiah (peace be upon him) pointed out that with the coming of the final prophet, Prophet Muhammad (may Allah's peace and blessings be upon him), the divine messages would be finished, the religion perfected, and the favor completed. Hence, he, in the Gospel of Matthew, said:(Jesus said to them: "Have you never read in the Scriptures: The stone which the builders refused has become the cornerstone. This is from the Lord, and it is marvelous in our eyes?") [Matthew 21: 42]This prophecy was talked about earlier within the prophecy of David (peace be upon him), and it was also included in the First Epistle of Peter 2: 7.

Also, John said:(But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. And you also will bear witness because you have been with Me from the beginning.) [John 15: 26-27]

So, who attested to the Messiah's message and considered him free from the lies fabricated by the Jews about him and his mother (peace be upon her), other than Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him)? The Messiah said:(I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, comes, He will guide you to all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.) [John 16: 12-14]

Muhammad (may Allah's peace and blessings be upon him) is the helper and the one referred to by the Messiah (peace be upon him), and it was he who guided the people to

the truth. This is because he did not speak on his own accord; rather, he spoke according to the revelation that came to him from Allah. He did not speak out of his own desire; it is but a revelation sent down to him.

The information about Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him), and his traits and prophethood is repeatedly and so extensively mentioned in the Two Testaments, so much so that they would identify him as "the Prophet", for Moses, as previously mentioned, said:(I will raise up for them a prophet like you from among their kindred.) They had been waiting for him. Therefore, when John (peace be upon him) came to the children of Israel, the Jews sent some people to ask him: Are you Elijah? Are you the Messiah? Are you the prophet? This text is found in the Gospel of John: (And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him: Who are you? And he confessed and denied not; but confessed: I am not the Christ. And they asked him: What then? Are you Elijah? And he said: I am not. Are you that prophet? And he answered: No.) [John 1: 19-22]

Hopefully, these texts, which I have cited from the books of the Two Testaments, will guide the seeker of guidance, and lead him to what is right.

The momentous news and the huge event

The momentous event humanity had been waiting for was the coming of Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him). He is the prophet whom Abraham (peace be upon him) prayed to his Lord to send. He is also the prophet about whose mission and the imminence of whose time there were a lot of prophecies from the prophets, as mentioned in the previous section.Therefore, the Jews who lived in Madīnah before his mission would say to the pagan dwellers of the town: The time of sending a great prophet has approached, and we will believe in him and fight along with him against you.When Allah sent him and he moved to Madīnah and the Jewish rabbis saw him, they recognized him and were certain about his identity, for they knew him as they knew their own sons. Allah Almighty says:{ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ} {Those whom We gave the Scripture recognize him [the Prophet] as they recognize their own sons, yet a group of them conceals the truth knowingly.}[Surat al-Baqarah: 146]This is because he was described in the Torah in a way that enabled them to become sure that this was the person mentioned in the Torah. Thus, some of their scholars, like ‘Abdullāh ibn Salām, believed in him.Yet, others among them disbelieved in him, out of envy and aggression, as they wished he would be sent from among them. So, when he was sent from the Arabs, they rejected him.

I say that he is the momentous news because Allah commanded him to abolish all religions, to only approve Islam, to establish the creed of his father Abraham (peace be upon him), to spread Islam, and that Allah would destroy polytheism by his hands,(and to establish a global religion in which he will call for the removal of the intermediary between Allah and His servants: no priest, no saint, and no holy secret.)[12]Rather, it is pure monotheism and sincere devotion to Allah, the Lord of the worlds.

And I say that it is momentous news because with his mission, the divine messages were concluded, and with his message, the divine legislations were completed. Moreover, his message superseded all the previous divine messages, and Allah made it invalid to worship Him through them or to rely upon them.

And I say that it is momentous news because his message prevailed all over the world to an extent never reached by the message of any previous prophet - from the following aspects:

[12] Muhammad in the Bible (119).

First: In terms of time. No message of any other prophet spread that fast and reached such an extent, while the period from the start of his mission to his death was only 23 years.

Second: In terms of place. No other message is known to have prevailed and spread across the globe as the message of the Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him) did.Before the passage of fifty years, since the start of his mission, three quarters of the world's population at that time had already embraced his religion.To this day, people continue to embrace the religion of Islam in large numbers from different nationalities and from different intellectual and social levels.

Third, In terms of the number of believers in his message. The disciples who were with Jesus (peace be upon him) numbered close to seventy, whereas those who performed the Farewell Hajj with the Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him), were over a hundred thousand. His followers today, who adhere to his religion and did not distort or alter it, are countless.

Fourth: In terms of the preservation of the message. Allah preserved His Book, the Glorious Qur’an. It remains as Allah revealed it, not missing a single letter thereof, in the language in which it was sent down, namely Arabic, which was spoken by the Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him).

Fifth: In terms of the miraculousness and the challenge. Allah challenged people to produce the like of the Qur’an or a chapter like one of its chapters. This challenge continues to apply to this day, and no one has dared to rise to it.

Sixth: The preservation of the Sunnah of Prophet Muhammad (may Allah's peace and blessings be upon him), of which no single Hadīth was lost.Here are the collections of the Sunnah, abounding with all the details of the religion and the Shariah. Allah preserved the Shariah from alteration and distortion.So, the prayer or fasting that is observed today by an African or Indonesian Muslim is the same prayer and fasting that were observed by the Messenger Muhammad (may Allah's peace and blessings be upon him).

The birth of Mary and her son, the Messiah (peace be upon both of them), as revealed in the noble Qur’an

The noble Qur’an related the story of Mary (peace be upon her) in full detail which will not be found by anyone searching in any source other than the Qur’an. The noble Qur’an even mentions Mary by name, which it did not do with any other woman. The Qur’an also mentions the birth of the Messiah (peace be upon him) and points out that his birth was one of Allah's signs. In this regard, Allah Almighty says:{ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ} (33) {Allah chose Adam and Noah, the family of Abraham, and the family of ‘Imrān above all people.(34) ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ They were descendants of one another. And Allah is All-Hearing, All-Knowing. إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (35) [Remember] when the wife of ‘Imrān said: "My Lord, I dedicate to You what is in my womb, so accept it from me, for You are the All-Hearing, the All-Knowing." فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَى وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ (36) When she gave birth, she said: "My Lord, I have given birth to a female child," – and Allah knew best what she had given birth to – "and the male is not like the female. I have named her Mary, and I seek refuge with You for her and her offspring from Satan, the accursed." فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَامَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ (37) {Her Lord graciously accepted her [supplication] and caused the child to grow up in an appropriate manner, entrusting her to the care of Zachariah. Every time Zachariah entered her prayer

chamber, he found with her provision. He said: "O Mary, where did this come from?" She said: "It is from Allah, for Allah provides for whom He wills without measure."}Then, Allah Almighty says:{(42) وَإِذْ قَالَتِ الْمَلَائِكَةُ يَامَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ {And [remember] when the angels said: "O Mary, Allah has chosen you, purified you, and chosen you over all women.(43) يَامَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ O Mary, worship your Lord devoutly, prostrate yourself and bow down with those who bow down." ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ (44) This is from the stories of the unseen that We reveal to you [O Prophet]; you were not with them when they cast lots as to which of them should take guardianship of Mary, nor were you with them when they disputed about it. إِذْ قَالَتِ الْمَلَائِكَةُ يَامَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ (45) [Remember] when the angels said: "O Mary, Allah gives you glad tidings of a Word from Him, whose name will be the Messiah, Jesus, son of Mary; honorable in this world and in the Hereafter, and one of those near [to Allah].(46) وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ He will speak to people in the cradle and in maturity, and he will be one of the righteous." قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (47) She said: "My Lord, how can I have a child when no man has ever touched me?" He said: "Thus Allah creates what He wills. When He decrees something, He only says to it ‘Be’, and it is.وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ (48) And He will teach him writing and wisdom, the Torah and the Gospel.وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (49) {And [will send him as] a messenger to the Children of Israel: 'I have come to you with a sign from your Lord that I make for you from clay the figure of a bird, then breathe into it, and it will become a bird by Allah’s permission; and I heal the blind and the leper, and bring the dead to life by Allah’s permission; and I inform you of what you eat and what you store in your houses. There is a sign in this for you if you are believers.'"[Surat Āl ‘Imrān: 33-49]

Allah Almighty also says:{(16) وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا {And mention in the Book [the story of] Mary when she withdrew from her family to a place towards the east.(17) فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا She screened herself from them, then We sent to her Our Spirit [Gabriel] and he appeared before her in the form of a perfect human being.(18) قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا She said: "I seek refuge in the Most Compassionate from you; [do not approach me] if you fear Allah."قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا (19) He said: "I am only a messenger from your Lord to grant you a righteous son."(20) قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا She said: "How can I have a son when no man has touched me, nor have I ever been unchaste?" قَالَ كَذَلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا (21) He said: "Thus it will be; your Lord says: 'It is easy for Me; We make him a sign for people and a mercy from Us. This matter has already been decreed.'"(22) فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا So she conceived him and withdrew with him to a distant place. فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَالَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسْيًا مَنْسِيًّا (23) The pains of labor drove her to the trunk of a palm tree. She said: "Oh, would that I had died before this and had been completely forgotten!" فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (24) Then he called her from beneath her: "Do not grieve; your Lord has provided a stream beneath you.(25) وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا Shake the trunk of the palm tree towards yourself; fresh ripe dates will drop upon you. فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا (26) Eat and drink and be glad. And if you see any human being, say: 'I have vowed silence to the Most Compassionate, so I will not talk to any human being today.'" فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَامَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (27) Then she came to her people carrying him. They said: "O Mary, you have committed something monstrous! يَاأُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا (28) O sister of Aaron, your father was not a man of evil, nor was your mother unchaste."(29) فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا Thereupon she pointed to him. They said: "How can we talk to someone who is still a baby in the cradle?" قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (30) Jesus said: "I am a slave of Allah. He has given me the Scripture and made me a prophet.(31) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا He has made me blessed wherever I may be, and has enjoined upon me prayer and Zakah as

long as I am alive,(32) وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا and has made me dutiful to my mother, and has not made me an oppressor or disobedient. وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (33) Peace is upon me the day I was born, the day I will die and the day I will be resurrected."(34) ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ Such was Jesus, son of Mary – a word of truth about which they are in doubt. مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ} It is not befitting for Allah to beget a son. Glory be to Him! When He decrees a matter, He only says to it, “Be,” and it is.}[Surat Mariyam: 16-35]

These verses contain an accurate and amazing account of the history of this blessed family. They relate to Mary (peace be upon her) when she was conceived in her mother's womb and the outcome of her affair, and they relate to the Messiah (peace be upon him) and what Allah intended for him.

The status of the Messiah and his mother (peace be upon both of them) in the noble Qur’an

One of the things the reader should know is that the Messiah and his mother (peace be upon both of them) enjoy a great status in the Qur’an and in the Sunnah of the Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him), and among the Muslims at large.The Muslims believe in the Messiah (peace be upon him), that he is one of the great messengers of Allah who is of firm resolve, and his mother is a woman of truth who is revered in the Qur’an and the Sunnah and among the Muslims in general.

The glorious Qur’an mentions the great status of the Messiah (peace be upon him) with Allah, such as in the verse that reads:{ إِذْ قَالَتِ الْمَلَائِكَةُ يَامَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ} {[Remember] when the angels said: "O Mary, Allah gives you glad tidings of a Word from Him, whose name will be the Messiah, Jesus, son of Mary; honorable in this world and in the Hereafter, and one of those near [to Allah]."}[Surat Āl ‘Imrān: 45]

Allah Almighty also says:{ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ} {Those messengers: We favored some over others. There are some to whom Allah spoke, and some He raised high in rank. To Jesus, son of Mary, We gave clear signs and supported him with the Holy Spirit.}[Surat al-Baqarah: 253]Allah Almighty also says:{ وَقَفَّيْنَا عَلَى آثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِلْمُتَّقِينَ} {And in their footsteps, We sent Jesus, son of Mary, confirming the Torah that came before him, and We gave him the Gospel that contained guidance and light, confirming what came before it in the Torah; a guidance and admonition for the righteous.}[Surat al-Mā’idah: 46]

Demonstrating that the condition of Jesus (peace be upon him) is like that of his father Adam, Allah Almighty says:{إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ} {The similitude of Jesus before Allah is like that of Adam; He created him from dust, then said to him, "Be," and he was.}[Surat Āl ‘Imrān: 59]Although his birth was a wonder and one of Allah's signs, we may not take him as a god or allege that he is a son of Allah just because of his wondrous birth.Allah points out in the glorious Qur’an that the creation of Adam (peace be upon him) was more wondrous and greater, and he has nothing of divinity, and we may not regard him as a son of Allah or an equal and partner to Allah.

Islam enjoins belief in all the prophets and messengers (peace be upon them). Whoever disbelieves in one prophet, it is as if he has disbelieved in all the prophets and messengers (peace be upon them).A Muslim knows that the best among the prophets and messengers are the messengers of firm resolve, namely: Noah, Abraham, Moses, Jesus, and Muhammad (peace be upon them). Allah Almighty says:{ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا

وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ{ {He has prescribed for you [believers] the same religion which He enjoined upon Noah, and that which We have revealed to you [O Prophet] and that which We enjoined upon Abraham, Moses, and Jesus: "You should uphold the religion and make no divisions therein." What you are calling the polytheists to is very hard for them. Allah chooses for Himself whom He wills, and guides to Himself who turns to Him.}[Surat ash-Shūra: 13]

The status of the disciples in the noble Qur’an

The noble Qur’an lauds the disciples and praises them for their belief, such as in the verse that reads:{ فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ} {When Jesus sensed disbelief from them, he said: "Who are my helpers in the cause of Allah?" The disciples said: "We are helpers of Allah. We believe in Allah; so, bear witness that we are Muslims."}[Surat Āl ‘Imrān: 52]

The position of the children of Israel concerning the Messiah (peace be upon him)

The noble Qur’an demonstrates the position of the children of Israel concerning the Messiah (peace be upon him). They were divided into two groups; one group believed in him and the other denied him. In this regard, Allah Almighty says:{ قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَآمَنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ} {Jesus, son of Mary, said to the disciples: "Who will be my supporters for Allah’s cause?" The disciples said: "We are the supporters for Allah’s cause." Then a group of the Children of Israel believed and another disbelieved. We then supported those who believed against their enemies, so they prevailed.}[Surat as-Saff: 14]Allah Almighty also says:{ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَابَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ} {And [remember] when Jesus, son of Mary, said: "O Children of Israel, I am truly a messenger of Allah to you, confirming the Torah which came before me, and giving glad tidings of a messenger after me whose name will be Ahmad." But when he came to them with clear proofs, they said: "This is clear magic."}[Surat as-Saff: 6]

The glorious Qur’an's justice to the Jews and the Christians

The noble Qur’an addresses the Jews and the Christians in a profound and fair manner, praising those of them who follow the truth and guidance. For example, Allah Almighty says:{ لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ} {Yet all are not alike: there are some among the People of the Book who are upright: they recite the verses of Allah during the night, and they prostrate.}[Surat Āl ‘Imrān: 113]

Allah Almighty also says:{ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنْهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ} {And among the People of the Book are some who, if you entrust with a heap of gold, will return it to you; yet there are others who, if you entrust with a single coin of gold, will not return it to you unless you keep standing over them. This is because they say: "We are under no obligation towards the gentiles." And they tell lies about Allah knowingly.}[Surat Āl ‘Imrān: 75]

And Allah Almighty points out that there are those among the Christian rabbis and scholars who accept the truth and follow the messengers (peace be upon them), saying:{ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ (82) {You will surely find that the most hostile people towards the believers are the Jews and those who associate partners with Allah, and you will surely find that the closest of them in affection to the believers are those who say: "We are Christians." That is because among them are priests and monks, and they are not arrogant. وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (83) When they hear what has been sent down to the Messenger, you see their eyes overflowing with tears because of recognizing the truth. They say: "Our Lord, we believe, so record us among those who testify [to the truth]. وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ} Why should we not believe in Allah and the truth that has come to us? And we hope that our Lord will include us in the company of the righteous people."}[Surat al-Mā’idah: 82-84]The Qur’an also points out that there are groups among the Jews and the Christians who opposed the messengers. They also engaged in distortion and alteration and followed their whims, so they went astray and led others astray without knowledge. Allah Almighty says:{ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ} {So, woe to those who write the Scripture with their own hands, and then say, "This is from Allah," in order to trade it for a small price. Woe to them for what their hands have written, and woe to them for what they earn.}[Surat al-Baqarah: 79]

The noble Qur’an calls the People of the Book to Islam.

As the glorious Qur’an does justice to the People of the Book, it also calls them to worship Allah alone and abandon the worship of anyone other than Him, and it calls them, as it calls others, to the renunciation of polytheism. Allah Almighty says:{ قُلْ يَاأَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ} {Say: "O people of the Book, come to a common term between us and you, that we worship none but Allah and associate no partners with Him, and that we do not take one another as lords besides Allah." But if they turn away, say: "Bear witness that we are Muslims [submitting to Allah]."}[Surat Āl ‘Imrān: 64]

Clarifying to the Muslims how they can argue with the People of the Book, Allah Almighty says:{وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ} {Do not argue with the People of the Book except in the best manner, unless with those of them who transgress [against you].}[Surat al-‘Ankabūt: 46]

Allah Almighty also says:{) وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ (46}. {And say: "We believe in what is sent down to us and what was sent down to you, and our God and your God is One, and to Him we submit."}He commanded them to declare their monotheistic belief openly and say: We believe in what was sent down to us and what was sent down to you, and we submit to Him and associate no partner with Him.

So, it behooves anyone who looks for the truth and loves Jesus and Mary (peace be upon both of them) to investigate the noble Qur’an. This is because it is the speech of Allah serving as the eternal divine message. One is encouraged to ponder the guidance and wise, perfect legislation contained therein, and consider its proofs and arguments, which would lead an unbiased person to the truth.And it benefits a person to know the reality of the Messiah's message, explore the information related to Mary and her son, the Messiah (peace be upon both of them) in the noble Qur’an, and consider how Islam did justice to Mary and Jesus (peace be upon both of them).And how it did justice to the Messiah's followers and others, and it attested to the belief of those of them who believed and the rejection and disbelief of those who turned away. Moreover, it invited them to enter the

religion of Allah and clarified to them that whoever believes in the final Prophet, Muhammad (may Allah's peace and blessings be upon him), that person will have a double reward, one for believing in his Prophet and the other for believing in the Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him). Allah Almighty says:{(52) الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ {As for those whom We gave the Scripture before this [Qur'an], they do believe in it. وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا (53) إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ When this [Qur'an] is recited to them, they say: "We believe in it, for it is the truth from our Lord. We had already submitted [as Muslims even] before this."(54) أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ} They will be given their reward twice for their patience, repelling evil with good, and for spending out of what We have provided for them.}[Surat al-Qasas: 52-54]

A comparison between the fundamentals that the prophets came with and the fundamentals upon which Christianity rests

After we learned the fundamentals over which the prophets (peace be upon them) agreed and the major acts of worship with which they used to worship Allah, which they commanded their people to perform, and the commendable values which they were commanded to uphold, as well as the immoralities and misdeeds which they unanimously prohibited, it becomes clear to us that the true followers of the prophets do believe in these fundamentals, perform these acts of worship, adhere to commendable values, and avoid immoralities and misdeeds.

We have pointed out. the prophecies of the prophets and messengers (peace be upon them) about the Messenger of Allah (may Allah's peace and blessings be upon him), the report about the birth of Mary and her son the Messiah (peace be upon both of them), the status of the Messiah and his mother in the Qur'an and the Sunnah and among the Muslims, and how Islam did justice to the People of the Book and others and called them to enter Islam,However, we find that there are pressing questions that impose themselves upon the reader and oblige him to find adequate and convincing answers to them. These questions are as follows:

1. Is the Christianity of today compatible with what was brought by all the prophets and messengers, or does it contradict them over the fundamentals?

2. Is the Christianity of today, in its fundamentals and pillars, compatible with what the Messiah (peace be upon him) came with, or it is opposed to it? And does Christianity remain in its condition in which Allah sent it down to His servant and Messenger Jesus (peace be upon him), or not?

3. Is what was transmitted in these books about the life of the Messiah, the Messenger (peace be upon him), compatible with the image drawn by the churches for the alleged character of the Messiah (the god), or it differs from that?

4. Do the Torah and the Gospel attest to today's Christianity or they do they stand as witnesses against it?

5. Did the difference and contradiction with the Messiah take place in the fundamentals and pillars of Christianity or in its branches and secondary elements?

6. Do the rabbis and priests of Christianity enjoin people today to do what was enjoined by the prophets (peace be upon them) and prohibit them from doing what was prohibited by them? Or do they have their particular ways and creeds which were not known to the prophets (peace be upon them) and their followers?

Before talking about the fundamentals of Christianity, it behooves us to mention the origin of the Christian religion, and how it used to be.This is to prepare the reader's mind for the comparison between the fundamentals of Christianity and the fundamentals which the prophets and messengers (peace be upon them) came with.

The origin of Christianity

In its origin and essence, Christianity was a divine message like other divine messages, such as the messages of Noah, Abraham, Moses, and Muhammad (peace be upon them).The following comparison will clarify to us whether Christianity has remained as that which the Messiah came with, or whether it has undergone distortion and alteration.

And we well know, all the divine messages agree - as previously mentioned - on the major fundamentals, like the belief that Allah is One in His lordship, divinity, names, and attributes, the belief in the angels and the divine scriptures, the belief in the messengers and prophets (peace be upon them), and the belief in the Last Day and in predestination, the pleasant and unpleasant aspects thereof.

One of the things agreed upon by the divine messages is that Allah is One and has no partner, that He did not beget nor was He begotten, and that no one among the humans shares with Him His attributes, dominion, or providence.It is also agreed in the divine messages that whoever associates a partner with Allah in His lordship, dominion, management of affairs, or in His divinity is a polytheist, disbeliever, and out of the fold of religion which Allah approved for Himself and with which He sent His messengers (peace be upon them).

It is not reported at any point throughout history, from Adam to the last of the prophets, Muhammad (may Allah's peace and blessings be upon him), that there was a divine message that contradicts these beliefs. The difference between them only pertained to the kinds and manners of the acts of worship, the types of prohibitions and permissible things, and the related causes, in addition to other things Allah legislated for His prophets (peace be upon them) and commanded them to offer clarification to the people to whom they were sent.

Accordingly, the Christianity with which the Messiah came is a divine message that calls to the belief that Allah is One and has no partner and that He did not beget nor was He begotten, and it emphasizes that Allah has messengers and prophets whom He selected and chose from among humankind to convey His message to the people, so that the people may have no excuse before Allah after the sending of the messengers.

This is the time to consider and compare the fundamentals upon which today's Christianity rests with the following:

First: what the prophets and messengers (peace be upon them) followed

Second: what the glorious Qur’an came with

Third: what is stated in the Two Testaments, the Old and New

Fourth: what is approved by sound minds

Here are the most prominent beliefs that will be the subject of comparison and study:

First: The Christians' belief that the Messiah is "the son of Allah" or that he is Allah.

This belief is one of the venerated fundamentals in Christianity. Rather, all Christian beliefs do revolve around it. When we look into the New Testament to see the foundation upon which this belief was built, we find that it contains texts that state explicitly and plainly that there is no god but Allah and that the Messiah is a servant and Messenger of Allah, whom Allah sent to the Children of Israel with the Gospel and in confirmation of the Torah; and that Allah Almighty did not take him as a son or send him as a god. Here are some of the texts that confirm that.

1. The first of the Ten Commandments in the Torah forbids polytheism and prohibits taking gods that are worshiped beside Allah. It is stated in the Book of Exodus:(I am the Lord your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me. You shall not make for yourself a carved statue or an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I am the Lord your God.) [Exodus 20: 2-5]Whoever believes that the Messiah is a god, or the son of a god has associated a partner with Allah, and whoever associates a partner with Allah has contradicted all the divine messages and disbelieved in Allah Almighty.

2. The statement of the Messiah (peace be upon him):(Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by finishing the work you gave me to do. And now, O Father, glorify me.) [John 17: 3-5]The Messiah (peace be upon him) acknowledges in this text that Allah alone is the true God, and that the Messiah is a mere messenger.

3. The Messiah (peace be upon him) possessed the traits of humans, for he used to eat food and he even sought figs on the tree outside the season for figs. This is reported in the Gospel of Mark:(He went out to Bethany with the Twelve. The next day as they were leaving Bethany, Jesus was hungry. Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs.) [Mark 11: 11-13]This gives a clear indication of the Messiah (peace be upon him) being a human, for the Lord does not eat food and is never ignorant of the seasons of fruits. Demonstrating the reality of the Messiah being a human, Allah Almighty says in the glorious Qur'an:{ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ} {The Messiah, son of Mary, was no more than a messenger. There were messengers who passed away before him, and His mother was a woman of truth; they both ate food. See how We make Our signs clear to them yet see how they are deluded!}[Surat al-Mā'idah: 75]As part of his commentary on this verse, Ibn Jarīr at-Tabari (may Allah have mercy upon him) said:"{They both ate food} is a piece of information given by Allah Almighty about the Messiah and his mother: that they needed food and drink to nourish themselves and support their bodies like all other humans. Whoever is like that is not a divine being, for he who needs nutrition is supported by something other than himself, and his need for support by something else is a clear indication of his helplessness, and a helpless being can only be a servant of the Lord, not a Lord."[13]

4. The Messiah negated from himself the attribute of absolute perfection, as he knew that the One to Whom belongs absolute perfection is Allah alone. We find this text in the Gospel of Matthew:(Now behold, one came and said to Him: "Good Teacher, what good thing shall I do that I may have eternal life?" So, He said to him: "Why do you call Me good? No one is good but One, that is, God.") [Matthew 19: 16-17]

5. The Messiah's disciples understood and learned from him that Allah is One and has no partner. The Gospel writer Mark reported the scribe's statement to the Messiah (peace be upon him):(And the scribe said to him: "You are right, Teacher. You have honestly said that he is one, and there is none beside him.") [Mark 12: 32]Then, despite this clear instruction from him to his followers, how do Christians today believe that the Messiah (peace be upon him) is a god along with Allah? Far more exalted be Allah above that.

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[13] Jāmi' Al-Bayān, (10/485).

6. The Messiah (peace be upon him) would feel fear and sadness like other human beings, whereas the Lord does not possess the traits of human weakness. Here is Luke informing us about the last hours of the Messiah's life on earth:(He withdrew about a stone’s throw beyond them, knelt, and prayed: "Father, if you are willing, take this cup from me; yet not my will, but yours be done." An angel from heaven appeared to him and strengthened him. And being in anguish, he prayed more earnestly, and his sweat was falling to the ground like drops of blood.) [Luke 21: 42-45]

7. After Allah caused the Messiah (peace be upon him) to appear, one of the signs with which Allah supported him was that those around him attested to him being a Prophet, as related in the Gospel of Luke:(And there came a fear on all: and they glorified God, saying: a great prophet has risen among us, and God has visited his people.) [Luke 7: 17]

8. The Gospel writer Luke reported the testimony of Cleopas that the Messiah (peace be upon him) is a powerful Prophet, saying:(One of them, named Cleopas, asked him: "Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?" And he said to them: "What things?" They replied: "About Jesus of Nazareth; he was a prophet, powerful in word and deed before God and all the people.") [Luke 18: 20-24]Moreover, the author of the Acts of the Apostles also attested to the Messiah (peace be upon him) being a human, saying:(Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders, and signs, which God did among you through him.) [Acts 2: 22]

9. The Messiah (peace be upon him) came to complement the laws of the Torah. This statement occurs in the Gospel of Matthew:(Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Therefore, anyone who abolishes one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.) [Matthew 5: 17-20]This truth is affirmed in the noble Qur’an, in the verse that reads:{ وَقَفَّيْنَا عَلَى آثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِلْمُتَّقِينَ} {And in their footsteps, We sent Jesus, son of Mary, confirming the Torah that came before him, and We gave him the Gospel that contained guidance and light, confirming what came before it in the Torah; a guidance and admonition for the righteous.}[Surat al-Mā’idah: 46]Since the Messiah (peace be upon him) came to complement what is in the Torah and confirm it, and the Torah affirms the oneness of Allah, and the Messiah (peace be upon him) did not come to revoke that, how then is it stated in the Christian beliefs that the Messiah (peace be upon him) is Allah or the son of Allah, far exalted be Allah above that?!

Indeed, the Torah, the Gospel, and the noble Qur’an all affirm that Allah is One and has no partner, that He did not beget nor was He begotten, and that He has no wife or son. According to the following text in the Gospel of John, the Jews asked the Roman ruler to crucify the Messiah (peace be upon him) because he claimed to be the son of Allah. Far exalted be Allah above what they say:(As soon as the chief priests and their officials saw him, they shouted: "Crucify him! Crucify him!" But Pilate answered: "You take him and crucify him. As for me, I find no basis for any charge against him." The Jewish leaders insisted: "We have a law, and according to that law he must die because he claimed to be the Son of God.") [John 19: 6-8]We are faced here with two options: either we say that John's text is false or say that Matthew's text in the previous section is false.The truth is that the Messiah (peace be upon him) did not claim for himself a rank higher than the servitude and being a messenger.

In these preceding texts, we find that the Messiah (peace be upon him) openly states that whoever seeks eternal happiness should know with certitude that Allah is the true

God, that all others are created beings and servants of the Lord, and that the Messiah (peace be upon him) is a Messenger of Allah.

We also find therein the testimony of those who lived at his time that he was a Prophet and messenger, supported by signs and miracles that attest to his prophethood and message, which were denied and rejected by most Israelites at the time.

Allah points out in the noble Qur’an that the Messiah (peace be upon him) expressed disapproval of those who claimed that he is god, and he judged them to be polytheists and disbelievers. Allah Almighty says:{لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَابَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ} {They have certainly disbelieved those who say: "Allah is the Messiah, son of Mary." But the Messiah said: "O Children of Israel, worship Allah, my Lord and your Lord." Whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire. And the wrongdoers will have no helpers.}[Surat al-Mā’idah: 72]

Allah judged the belief that the Messiah (peace be upon him) is Allah to be disbelief in Allah Almighty, and He gave them a profound, irrefutable, and undeniable statement.Since they cannot deny it, they should then believe in Allah or take a position of rejection and obstinacy. Allah Almighty says:{ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (17) {Those who say, "Allah is the Messiah, son of Mary," have certainly disbelieved. Say: "Who has the power to prevent Allah, if He chose to destroy the Messiah, son of Mary, his mother, and all those who are on earth?" To Allah belongs the dominion of the heavens and earth and everything between them. He creates what He wills, and Allah is Most Capable of all things.}[Surat al-Mā’idah: 17]

Someone may say: The Messiah is described as "the son of Allah" in the New Testament, and hence, the Christians claim that he is the son of Allah.

I say, was it really established that the Messiah called himself the son of Allah?The Christians should produce the original copy of the Messiah's Gospel so that we can see whether the Messiah really attributed this description to himself.Indeed, all Christian sects and denominations agree that the Gospel was not written by the Messiah (peace be upon him) or during his lifetime.They also agree that they did not see the real Gospel.Let us assume, for the sake of argument, that this statement exists in the circulating Gospel, indeed this description is reported in the Old and New Testaments for other prophets and for nations and peoples; it is not exclusively used for the Messiah (peace be upon him).Whoever wants to investigate can investigate the following texts: In the Book of Exodus, the term "the son of Allah" is used for the Children of Israel:(Then say to Pharaoh: "This is what the Lord says: Israel is my firstborn son, and I told you: Let my son go, so he may worship me. But you refused to let him go; so, I will kill your firstborn son.") [Exodus 4: 22-23]So, are the Children of Israel the sons of Allah based on this text? And were they called gods?

In the Book of Psalms, Allah said to David:(I will proclaim the Lord's decree: He said to me: "You are my son; today I have become your father.") [Psalms 2: 7]If the Messiah (peace be upon him) was a son of Allah by this description, then David would also be a son of Allah, far exalted be Allah above that.

And in 1 Chronicles, Allah said about Solomon (peace be upon him):(I shall be his father, and he shall be my son.) [1 Chronicles 17: 13]So, does Solomon (peace be upon him) become Allah's son based on this description?

In the Gospel of Matthew, we find that the term "the sons of Allah" is used for anyone characterized by the love for doing good to people:(Blessed are the peacemakers, for they will be called children of God.) [Matthew 5: 9]

The Gospel of John agrees with this text of the Gospel of Matthew in using this description for the pious and righteous ones:(Yet those who did receive him, to those who believed in his name, he gave them the authority to become children of God.) [John 1: 12]This Gospel brings to us the interpretation or description of the term "son of Allah", which means the believer in Allah.

Those described as the sons of Allah were not elevated to the status to which Christianity raised the Messiah (peace be upon him), nor were they regarded as the sons of Allah.

This deviant creed - the belief that someone of the people is a son of Allah or is Allah Himself, far exalted be Allah above that - is not the invention of the Christians only;the Jews also claimed it earlier, as they believed that Ezra is the son of Allah. In the noble Qur'an, Allah Almighty mentions that, and points out that the Jews and the Christians, in this creed, are imitating the earlier disbelievers. Allah Almighty says:{وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ} {The Jews say, "Ezra is the son of Allah," and the Christians say: "The Messiah is the son of Allah." These are mere words that they utter, imitating the words of the disbelievers before them. May Allah ruin them; how can they be deluded?}[Surat at-Tawbah: 30]

It remains for the reader to know the answer to this question: When did this creed - that the Messiah is the son of Allah - enter the religion of Christianity?

The answer: This creed entered the Christian religion by a decision from the Council of Nicaea, which was attended by many Christian scholars, said to number 2048, or around 500, at the invitation of the pagan Roman ruler Constantine, in 325 A.D.After a prolonged debate, the Roman ruler approved the opinion of the minority, numbering 318 priests, who were influenced by philosophy and paganism, and advocated the sonship of the Messiah to Allah, the Lord of the worlds.And he rejected the opinion of the majority, who believed that the Messiah is a human being and a Messenger from the Lord of the worlds. Since then, this nascent creed has become a principle upon which the Christian religion rests.

After presenting these texts from the Gospel and clarifying that the belief in the Messiah's sonship and divinity was only approved as a creed 325 years after the Messiah (peace be upon him) was born, despite its contravention of the principles with which the prophets (peace be upon them) came, would any unbiased person consider this creed to be consistent with the creeds brought by the prophets (peace be upon them) or contrary to them?

Is it not true that Christians regard anyone who believes that Allah has a son as a disbeliever?

What is the difference between the belief that the Messiah (peace be upon him) is Allah or the son of Allah and the belief of the Jews that Ezra is the son of Allah?Or what is the difference between the belief that the Messiah (peace be upon him) is God and the belief of the Jews that the calf is their god? They said what Allah informs us about them in the noble Qur'an:{فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَنَسِيَ} {Then he molded for them an image of a calf that made a mooing sound. They said: "This is your god and Moses' god, but he has forgotten."}[Surat Tāha: 88]

Second: The belief that Allah is one of the three hypostases, which is known as "the Trinity doctrine".

When you ask Christians about the trinity, the answer differs from one person to another, and you can hardly find two people who agree upon one clear answer. To know the

incomprehensibility of this doctrine, let us read the definition of the trinity in the dictionary of the Bible, which reads:"Trinity: The law of faith defined this doctrine by saying: 'We believe in one God: The Father, the Son, and the Holy Spirit. One God, one essence, equal in power and glory.' In the nature of this one God, there appear three eternal attributes which the Bible expresses in the form of equal persons 'hypostases'. Our knowledge of this character of three hypostases is but a divine right... and it says: This doctrine can be summarized in these following six points:

1. The Holy Bible presents to us three persons whom it considers to be the person of Allah.

2. The Bible describes these three persons in a way that makes them distinct from one another.

3. This trinity in the nature of Allah is not temporary or apparent, but eternal and real.

4. This trinity does not mean three gods, but these three persons are one essence.

5. The three persons - the Father, the Son, and the Holy Spirit - are equal.

6. There is no contradiction in this doctrine. Rather, it presents to us the key to understanding other Christian doctrines."[14]End of quote.

Whoever reads this definition of the Trinity doctrine will find it difficult to understand. Even in this text, which I have cited from the dictionary of the Holy Bible, we find that the author is confused and is unable to clarify it.The dictionary's author once regards them as divine attributes and another time considers them to be three equal persons.

If the components of the Trinity are traits, then they cannot be equal persons, and if they are persons, they cannot be traits.On the other hand, the dictionary of the Bible emphasizes in Article 2 that they are:"persons distinct from one another."

The first part cited from the dictionary says:"The law of faith defined this doctrine."This means that the basis for adopting this doctrine and deeming it one of the fundamentals of the Christian religion is:"the law of faith".This law of faith was drafted and approved in the Council of Nicaea, 325 A.D.

One of the things that should be heeded is that these hypostases cannot be equal in eternity, for the following reasons:

1. Christians believe that the Holy Spirit emerged from the Father and the Son and that they both existed before it.

2. Each one of the persons of the Trinity has particular attributes by which the others cannot be described.

3. The Father always occupies the first rank, and the Son comes after Him, and then the Holy Spirit is in the third rank.The Christians would never agree to the rearrangement of this Trinity so that the Spirit comes first, and the Son occupies the second rank. Rather, they consider this to be disbelief and heresy. Then, how can they be regarded as equal?

It should be known that the Trinity is not mentioned in the Two Testaments, the Old or the New. So, the earlier Christians did not know this doctrine. Hence, the dictionary of the Holy Bible says about the Trinity:"The word 'trinity' itself is not mentioned in the Holy Bible, and the first one to have formed, invented, and used it is thought to be Tertullian, in the third Gregorian century."[15]

Thus, the Christians did not know this doctrine or believe in it for long years until it was introduced into their religion and became one of its important fundamentals.

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[14] The Dictionary of the Holy Bible (232).

[15] Opcit. (232).

Whoever impartially investigates what was transmitted from the Messiah (peace be upon him) will find that he made the basis of his message the call to monotheism, exalting Allah above similarity to His creation, freeing the status of divinity from all things other than Allah, and actualizing the position of servitude to Allah alone.

By considering the proofs we have reviewed in the previous section, we find that they run counter to the Trinity and oppose it.

The Trinity doctrine brings our memory back to the plurality of deities in pagan communities, and I will mention in the following section some examples of the plurality of gods.

The plurality of gods

O reader, let us have a look at examples of the plurality of deities that were worshiped along with Allah, or besides Allah. We will find that the first plurality of lords besides Allah emerged among the people of Noah, who took five deities along with Allah, namely: Wadd, Suwā‘, Yaghūth, Ya‘ūq, and Nasr. About this, Allah Almighty says:{ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا (23) } {They said: "Do not abandon your gods; and do not abandon Wadd, Suwā‘, Yaghūth, Ya‘ūq, and Nasr."}[Surat Nūh: 23]

The plurality of gods also existed among the Pharaohs. The Pharaonic deities consisted of the Great Ennead[16].The Hindus believed in three gods: "Brahma", the Creator, "Vishnu", the Preserver, and "Shiva", the Destroyer.So, the Hindus believe in a trinity of hypostases, and the Assyrians and Phoenicians also used to worship gods of three hypostases.And the Buddhists believe in the trinity and that God descended from heaven to redeem people from their sins.The Jews also believed that Ezra (‘Uzayr) is the son of Allah.In his book, "The Pagan Beliefs in the Christian Religion", Muhammad ibn ‘Abdullh at-Tannr, a researcher, includes a chapter comparing the alleged events that transpired at the time of Buddha to those of the Messiah (peace be upon him). The result of this comparison was that he found them to be quite similar.The polytheists in Makkah, before the mission of the Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him), used to extol the idols, the greatest of which, in their eyes, were three: Lāt, ‘Uzzā, and Manat. Allah Almighty says:{(19) أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى {Have you [O disbelievers] thought about [the idols of] Lāt and ‘Uzzā,(20) وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى} and Manāt, the third one as well?}[Surat an-Najm: 19-20]The plurality of gods in the pagan religions is well known, though there is a difference between these religions in terms of the number of deities in each religion.

Allah is Ad-Dayyān (the Recompenser)

Allah Almighty is the Recompenser, Who recompenses His servants on the Day of Judgment; He is the One to Whom belongs the true religion; He is the One Who legislates the religion and gives recompense for it; and He alone rules for His servants, exercises His rule over them, and judges between them.The true God ruled that every religion other than Islam is invalid and every belief that includes association of another god with Allah or that another god is a partner with Allah or an equal to Him is false, and whoever holds this belief is a disbeliever and polytheist. Allah Almighty says:{ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (73) } {They have certainly disbelieved, those who say: "Allah is one of Three." None has the right to be worshiped except One God. If they do not desist from saying this, those who disbelieve from among them will be afflicted with a painful punishment.}[Surat al-Mā’idah: 73]Allah Almighty also says:{يَاأَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا O}

[16] See: Comparison of Ancient Religions, by Muhammad Abu Zahrah, 12.See: The Major Religions of India, by Ahmed Shalaby, 48.

People of the Book, do not go to extremes in your religion, and do not say about Allah but the truth. The Messiah, Jesus, son of Mary, was only a messenger of Allah, and His Word that He bestowed upon Mary, and a spirit from Him. So, believe in Allah and His messengers and do not say "Three" [Trinity]. Cease: that is better for you. Indeed, Allah is the only One God. Glory be to Him, [far exalted is He] to have a son. To Him belongs all that is in the heavens and all that is on earth, and sufficient is Allah as a Disposer of Affairs.}[Surat an-Nisā': 171]So, in these verses, Allah prohibits the People of the Book - the Jews and the Christians - from extremism and forbids them from saying anything but the truth about Allah. He also points out that the Messiah (peace be upon him) is a Messenger from Allah, whom He created with a Word from Him. He also prohibits them from saying "three", for Allah is One God; far exalted is He above having a partner or anyone similar or equal to Him.

I conclude this section with the following question: Is the belief in Trinity like what the prophets (peace be upon them) came with, or it is like the pagan beliefs?

Third: The belief that the divine nature indwells in the human nature

The Messiah (peace be upon him) came with Tawhīd (monotheism), free from all impurities of polytheism. The most apparent proof of that is probably the Messiah's response to a question by one of the disciples, who said:("Which commandment is the first of all?" Jesus answered: "The first is, 'Hear, O Israel: the Lord our God is one Lord; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'") [Mark 12: 28-30]When we review the teachings of the Messiah (peace be upon him), we find that he did not refer to this matter of indwelling at all.

If anyone reviews the proofs mentioned in the first section, in addition to this proof, it will appear to him whether these proofs cited from the book of Christianity support this belief or they run counter to it and oppose it.

It is no secret to a reader well acquainted with history that this strange belief, which can hardly be understood or conceived, took place with the Christian belief in the 5th Century, 451 A.D., in the Council of Chalcedon, which was attended by 520 bishops.They approved of the unity of divine nature with human nature. In other words, the unity of the divine element is combined with the human element. But a difference of opinion arose in that council: Does the Messiah have two natures and two wills: divine and human?Or does he have one nature and one will?The difference remains between the churches over this issue. So, how can one believe in a religion to which people add new principles with the passage of time, and then they differ over these principles?

Here is an important question: What phases has Christianity gone through until it settled on this belief?

And here is another question resulting from that question: Do the Orthodox, Catholic, and Protestant Christians agree on these principles? And do they agree on one copy of the Gospel, or do these three sects: the Catholic, the Orthodox, and the Protestant have different copies of the Gospels?

Fourth: The Christians' belief that the Messiah (peace be upon him) was crucified and died on the cross

Let us read the story of the crucifixion as related by the evangelist Matthew, who said: (Then the governor’s soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. They stripped him and put a scarlet robe on him, and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. "Hail, O king of the Jews!" they said. They spat on him, took the staff, and struck him on the head repeatedly. After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him. As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross. They came to a place called Golgotha (which means "the place of the skull"). There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it. When they had crucified him, they divided up his clothes by casting lots. [Matthew 27: 27-35]

But if we review the Gospels, we will find therein many texts in total contradiction with this story and belief, as they say, that the Messiah (peace be upon him) was saved by Allah from the plots of his enemies and was raised up and suffered no harm at all.In the Gospel of Luke, it is stated that Allah protected the Messiah (peace be upon him) and preserved him from the plots and cunning of the Jews, and so they could not crucify him: (They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, to throw him off the cliff. But he walked right through the crowd and went on his way.) [Luke 4: 29-30]

And John said:(They took up stones to cast at him: but Jesus hid himself and went out of the temple, going through the midst of them, and so passed by.) [John 8: 59]

These texts, and many similar others, maintain that Allah protected the Messiah (peace be upon him) from the plots and cunning of the Jews.

The Gospel of Matthew even states that the Jews were not certain about the person of the Messiah (peace be upon him) and so they hired someone to lead them to him and gave him a wage for that. (See: Matthew 27: 3-4).

It also stated that all the people would be doubtful about the news related to the Messiah (peace be upon him) concerning that night on which this incident took place. Mark said: (And Jesus said to them: "You will all doubt me this night.") [Mark 14: 27]As he informed them that they would be doubtful about his matter, it did happen as he told them, and Allah kept him safe from their plotting.

Here is a question: How could the Gospel affirm the crucifixion and that the crucified person was hung on a piece of wood and his leg was broken, whereas the Gospel contains the divine promise to the Messiah (peace be upon him) that Allah assigned His angels to preserve and carry him? Whoever is preserved by the angels may not be harmed by any human. Luke said:(For it is written: "He will command his angels concerning you to guard you carefully; they will lift you up on their hands, so that you will not strike your foot against a stone.") [Luke 4: 10-11] See: Matthew 4: 6.

In a clear-cut statement, the author of the Acts of the Apostles said that Allah raised the Messiah (peace be upon him) and they could not harm him. He said:(After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.") [Acts 1: 9-11]

John quoted the Messiah as informing them that after a little while they would not see him, for Allah would raise him up to Himself:(After a while, and you shall not see me: and again, after a while, you shall see me, for I am going to the Father.) [John 16: 16]

Thus, the Messiah was not killed or crucified. Rather, Allah raised him up to Himself, as stated in the Gospel and confirmed by the noble Qur’an about the Messiah (peace be

upon him). Allah Almighty says:{ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (157) {And for their saying: "We killed the Messiah, Jesus, son of Mary, the messenger of Allah." But they did not kill him, nor did they crucify him, but it was made to appear to them so. Even those who dispute about it are in doubt; they have no certain knowledge other than conjecture. But they certainly did not kill him. بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (158)} Rather, Allah raised him up to Himself, and Allah is All-Mighty, All-Wise.}[Surat an-Nisā': 157-158]The two verses comprise five important things:

First: They did not kill him.

Second: They did not crucify him.

Third: It was made to appear to them so.

Fourth: They are in doubt about it.

Fifth: Allah raised him up to Himself and saved him from their plotting.

It has been previously stated in the texts I have cited from the New Testament that they were in doubt about it, that they could not kill or crucify him, and that Allah raised him up.

A mind free from deviant inherited influences and a safe and sound mind would utterly reject this alleged story, which forms the basis of the belief of the crucifixion. It is astonishing to say that this happened according to Allah's wisdom, mercy, and love for His servants, and that Allah willed and planned it to pardon people's sins!

The position of the Old Testament on the crucifixion

If we investigate the Old Testament, we will find that the crucified person is ruled to be cursed. It is stated in the Book of Deuteronomy:(If anyone is found guilty of an offense deserving the death penalty and is executed, and you hang his body on a tree, you are not to leave his corpse on the tree overnight but to bury him that day, for anyone hung [on a tree] is under God's curse. You must not defile the land that the Lord your God is giving you as an inheritance.) [Deuteronomy 21: 22-23]

Consider how this belief leads to the crucified person being cursed. Far be it from the Messiah, the Messenger of Allah (peace be upon him), to be like that. But does not this belief need to be checked against what was reported from the prophets (peace be upon them) and be subject to sound and reasonable examination to determine whether it should be accepted or rejected?

Moreover, do you not see that the whole incident of crucifixion attributed to the Messiah (peace be upon him) lacks the correct religious basis and the historical foundation upon which it rests? So, why does it enjoy all this significance? And why does it receive all this attention in the Christian belief?

Do you see how the Gospels contain the following truths:

First: Allah protected the Messiah and saved him from crucifixion.

Second: The Messiah mentioned that the crowds of people would be in doubt about his affair that night.

Third: Allah raised him up to heaven and saved him from the criminals' plotting.

Fourth: Whoever is hung on the wooden cross for crucifixion is cursed.

Now, this question comes to one's mind: Is crucifixion regarded as an honor for the crucified one, as the Christians still hold this incident in high regard and extol it and take the cross as the slogan of their religion?Or is crucifixion, as perceived by people's minds, a disgraceful punishment by which serious criminals are punished?And why is the cross regarded as sacred in Christianity? Is it not a reminder of this crime?Is it not the symbol of this crime and its tool?

Fifth: The Christians' belief that the Messiah died on the cross to redeem humanity by expiating for the inherited sin

Based on the alleged story of the crucifixion, the Christians built a stranger creed, namely their belief that Allah sent His only son to be killed and crucified in order to redeem humanity from the sin of their father Adam (peace be upon him) when Allah forbade him to eat from the tree, yet he forgot and ate, and then asked for Allah's forgiveness and Allah pardoned and forgave him. They believe that every man is born impure with Adam's sin and that Allah wanted to redeem humankind from this inherited sin by presenting His son as an offering on their behalf, so that He will forgive their sins.

Here are some pressing questions that require answers so that the truth can be distinguished from falsehood and guidance from misguidance:

Who will purify the criminals who shed blood and pillaged people's wealth throughout history after the Messiah (peace be upon him)?

Will the Messiah's purification and redemption include them, in that they will remain purified no matter what they do?

If the church believes in the redemption of sin by the Messiah, why does it practice the secret of absolution with its followers?

Although this creed runs counter to reason and logic, it also contradicts key rules and fundamental texts contained in the Old and New Testaments. These rules include the following:

Rule 1: Parents are not killed in place of their children.

Rule 2: Each person will die for his own sin.

Rule 3: The one who sins is the one who will die.

Rule 4: Allah accepts the repentance of those who repent.

As for the texts that contain these rules, they occur in the Book of Deuteronomy, which they count among the Five Books of Moses (peace be upon him):(Parents are not to be put to death for their children, nor are children to be put to death for their parents; each will die for their own sin.) [Deuteronomy 24:16]

And it is stated in the Book of Jeremiah:(In those days people will no longer say: "The parents have eaten sour grapes, and the children’s teeth are painful." Instead, everyone will die for their own sin; whoever eats sour grapes, their own teeth will be painful.) [Jeremiah 31: 29-30]

And there is a text in the Book of Ezekiel that negates the inheritance of sin and states that the one who does evil is the one who deserves punishment:(Yet you ask: "Why does the son not share the guilt of his father?" Since the son has done what is just and right

and has been dutiful to all my obligations, he will surely live. The one who sins is the one who will die. The child will not share the guilt of the parent, nor will the parent share the guilt of the child. The righteousness of the righteous will be credited to them, and the wickedness of the wicked will be charged against them. But if a wicked person turns away from all the sins they have committed and keeps all my obligations and does what is just and right, that person will surely live; they will not die. None of the offenses they have committed will be remembered against them. Because of the righteous things they have done, they will live.) [Ezekiel 18: 19-22]

Then, how, despite all these texts, does this creed remain one of the fundamentals of Christianity, and the Christians even take pride in it, knowing that Allah redeemed them through His son? Far more exalted be Allah above this misguidance!

The return of the Messiah (peace be upon him) to earth before the coming of the Hour

The Christians believe that the Messiah (peace be upon him) died on the cross, then he was buried, rose from his grave, ascended to heaven, and that he will return to earth and call people to account recompensing them according to their deeds.

The truth is that Allah raised him up alive and saved him from the plots of the Jews, and he will return to earth before the coming of the hour and rule people with justice. He will break the cross, for it is a false superstition, and he will kill the pig, for its eating is prohibited in the divine scriptures.

In the Book of Acts of the Apostles, Paul said:(This same Jesus, who has been taken from you to heaven, will come back in the same way you have seen him.) [Acts 1: 11]So, raising the Messiah and his return to earth once again before the Day of Judgment are mentioned in the New Testament.However, Christians believe that it is the Lord Jesus who will return and call people to account and judge them; whereas what is mentioned in the Qur’an is that he will return as a human messenger. Allah Almighty mentions it in the glorious Qur’an, saying:{) وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا (159} {There will be none from the People of the Book but will believe in him [upon his return] before his death; and on the Day of Resurrection, he will be a witness against them.}[Surat an-Nisā’: 159]Allah Almighty also says:{ وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ} (61) {And he [Jesus] will be a sign of the Hour; so, do not have doubt about it and follow me. This is a straight path.}[Surat az-Zukhruf: 61]

About this, Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him), says:"By the One in Whose Hand my soul is, the son of Mary will soon descend among you as a just judge. He will break the cross, kill the pig, and abolish the tribute, and wealth will be so abundant that no one will accept it." [21]Look how Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him), stated that the Messiah (peace be upon him) will break the cross when he descends, for this will disprove the reality of the distorted Christianity and prompt people to embrace Islam. [22]

Telling about the place where the Messiah (peace be upon him) will descend at the end of time, Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him), said:"He will descend in eastern Damascus at the white minaret, wearing mahzūtayn[17]and placing his hands on the wings of two angels. When he lowers his head, drops fall of it, and when he raises it, gems like pearls drop from him."

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[17] Narrated by Al-Bukhāri (3448) and Muslim (242).See: Fat'h Al-Bāri Bi Sharh Sahīh Al-Bukhāri (6/491) and ‘Omdat Al-Qāri’ (34/12).

The abstract (comprising five truths)

After looking into the fundamentals of Christianity, the following truths became clear:

The First Truth: The message with which the Messiah (peace be upon him) came is a divine message from Allah, and it is not the one adopted by Christians today.

The Second Truth: The religion of the prophets and messengers (peace be upon them) is one, and they do not differ over the fundamentals. So, how did Christianity depart from the religion laid down by Allah for the people and come to contradict it? Allah will hold people accountable in accordance with their belief in His religion which He legislated for them.

The Third Truth: The prophets (peace be upon them) gave glad tidings about the coming of Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him) and directed their followers to believe in him. So, whoever wants to be with the prophets and messengers (peace be upon them) on the Day of Judgment, they should believe in the last of them and their seal, Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him), as he believed in the first of them. And whoever opposes the prophets in this world will be resurrected on the Day of Judgment along with the opponents of the prophets, like Nimrod, Pharaoh, and others.

The Fourth Truth: The Torah and the Gospel do not approve of these serious deviations; they oppose them.

The Fifth Truth: The Christian creed is a cumulative one, growing with the passage of time and moving from one phase to another.

So, a rational person who disdains from falsehood and turns away from error should look for guidance, pursue the truth, save himself from ruin, and take the path of the Messengers of firm resolve: Noah, Abraham, Moses, Jesus, and Muhammad (peace be upon them).

The true religion

Indeed, the religion of Islam is the religion of Allah; it is the religion of all the prophets and messengers (peace be upon them); and it is the true religion other than which Allah does not accept any religion. Allah Almighty says:{وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ} {Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.}[Surat Āl ‘Imrān: 85]

It is the religion that combines various lofty inclinations for the Muslim, namely: the love of Allah, the hope in Allah, and the fear of Allah.Allah loves the believers, loves those who constantly purify themselves, loves the oft-repentant, loves the doers of good, and Allah loves every pious and pure person.The believer loves Allah and His messengers (peace be upon them) and loves all that Allah loves, including the acts of worship, words, deeds, persons, and places.

Hope in Allah means: The Muslim hopes that Allah will accept his righteous deeds and accept his repentance if he repents.

The fear of Allah means: The Muslim fears that Allah will punish him for his sins if he engages in immoralities and misdeeds, hurts people, or neglects religious duties.

And it is the religion of pleasant and great glad tidings, for it is Allah Who gives glad tidings to His servants about His mercy, pleasure, and forgiveness. Allah Almighty says:{يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ (21)} {Their Lord gives them glad

tidings of mercy from Him and His pleasure, and of gardens in which they will have everlasting bliss.}[Surat at-Tawbah: 21]

And it is the religion of repentance: In Islam, a person who repents from a sin is like one who has not sinned in the first place. Also, conversion to Islam abrogates all the sins committed before that, no matter what they may be. Allah Almighty says:{ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ} {Say [Allah says]: "O My slaves who have transgressed against themselves, do not despair of Allah’s mercy, for indeed Allah forgives all sins. He is indeed the All-Forgiving, the Most Merciful."}[Surat az-Zumar: 53]Allah Almighty also says:{ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (68) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا (69) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (70) وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا} {And those who do not invoke besides Allah another god, and who do not kill a soul whom Allah has forbidden, except in the course of justice, and who do not commit adultery, for whomever does any of this will face the penalty,(69) the punishment will be doubled for him on the Day of Resurrection, wherein he will remain disgraced forever, except (70) those who repent and believe, and do righteous deeds; for them, Allah will change their evil deeds into virtuous deeds, for Allah is All-Forgiving, Most Merciful. Whoever repents and does righteous deeds has turned to Allah with sincere repentance.}[Surat al-Furqan: 68-71]

And it is the eternal religion that endures until the coming of the Hour. Allah pledged to protect and preserve it from distortion and alteration. And it is the religion in which thousands and thousands of people believed and with which humanity found bliss.

How a person becomes a Muslim

As for how a person becomes a Muslim and one of the followers of the messengers (peace be upon them) so that he can attain the same as they attained,this is quite easy. A person should only bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah;he should believe that none is truly worthy of worship except Allah and that Allah is the only Lord and God and the Possessor of the excellent names and sublime attributes.He should then take a bath, get purified, and rid his body of any dispraised trace.Then he should worship Allah in accordance with what was conveyed by His Messenger Muhammad (may Allah's peace and blessings be upon him) and obey his commands, believe his speech, and avoid what he forbade and prohibited.

Furthermore, he should bear witness that Jesus is a servant and Messenger of Allah and His Word which He cast to Mary, and a spirit from Him,that Paradise is true, and Hellfire is true, and that Allah will resurrect those in the graves.Whoever fulfills that becomes worthy of being among the inheritors of Paradise, along with the prophets, the people of truth, the martyrs, and the righteous.

For more sources and references that guide to the truth and lead to the right path, here is a list of some books written by some Christian priests whom Allah guided to Islam.They recorded in these books the news of their conversion from Christianity to Islam, the causes that led them to abandon Christianity, and the proofs upon which they relied in establishing that Islam is the final and enduring message. These books are:

1. Ad-Dīn Wa Ad-Dawlah (The Religion and the State), by ‘Ali ibn Rabban at-Tabari (a Christian who embraced Islam).

2. An-Nasīhah Al-Imāniyyah Fi Fadīhat Al-Millah An-Nasrāniyyah, by Nasr ibn Yahya al-Mutatabbib (a Christian who embraced Islam).

3. Muhammad in the Bible, by David Benjamin Keldani. He converted to Islam and changed his name to "‘Abdul-Ahad Dāwūd". The book was published in both Arabic and English by the presidency of the Shariah courts in Qatar.

4. The Gospel and the Cross, by David Benjamin Keldani. He converted to Islam and changed his name to "'Abdul-Ahad Dāwūd".

5. Muhammad Fi At-Tawrāh Wa Al-Injīl Wa Al-Qur'ān (Muhammad in the Torah, the Gospel, and the Qur'an), by Ibrāhīm Khalīl Ahmad. He was a Christian priest, and his name was Ibrāhīm Philips, before converting to Islam.

6. Al-Ghufrān Bayn Al-Islām Wa Al-Masīhiyyah (Absolution Between Islam and Christianity), by Ibrāhīm Khalīl Ahmad. He was a Christian priest and his name was Ibrāhīm Philips, before converting to Islam.

7. Allah Wāhid Am Thālūth (Allah is One or Trinity?), by Magdi Morgān (a Christian who embraced Islam).

8. Al-Masīh Insān Am Ilāh (The Messiah: a Human Being or a God?), by Magdi Morgān (a Christian who embraced Islam).

9. Sirru Islāmi (The Secret of My Conversion to Islam), by Fouad al-Hāshimi (a Christian who embraced Islam).

10. Al-Manārāt As-Sāti'ah Fi Zhulumāt Ad-Dunya Al-Hālikah, by Al-Muhtadi Muhammad Zaki ad-Dīn an-Najjār (a Christian who embraced Islam).

This blessed group preferred the truth to falsehood, guidance to misguidance, and renounced what was familiar to them from the beginning of their lives.In addition to them, there are large numbers of scholars and intellectuals around the world who convert to Islam, proclaiming that there is no god but Allah and that Muhammad is the Messenger of Allah.

So, he who looks for the truth should ask himself about the reasons that prompted them to abandon their religion and declare their immigration to Islam, and about the proofs and arguments which came to their knowledge and led them, with Allah's permission, to the guidance and light.

In conclusion, Islam is the religion of all prophets and messengers (peace be upon them). It is the religion of Allah. Allah will not accept any other religion, for Allah does not accept that people worship Him with a religion He did not legislate, as in those laid down by others.So, whoever worships Allah with the true religion He legislated, He will honor him and admit him to Paradise. In contrast, whoever disobeys his Lord and favors his own whims, He will admit him to Hellfire, the abode of His punishment.

I hope that you, O you, the honorable one, will sit with yourself and think about what I have presented to you. Is what was presented to you true or false? If it is true, a rational person should not forsake the truth after it becomes clear to him. I wish you a blessed and dignified life full of goodness and pleasant things.

And our last invocation is: praise be to Allah, the Lord of all the worlds,

and may Allah's peace and blessings be upon our Prophet Muhammad and all his family and Companions.

For more information about Islam, you can visit the following link:

This work was completed in Riyadh on

20/10/1443 A.H.

21/5/2022 A.D.

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